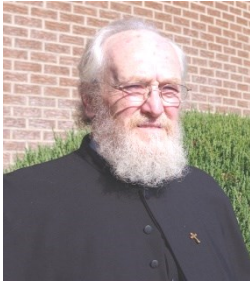


# THE TRADITIONAL ANGLICAN NEWS

SEPTEMBER 15, 2022

VOLUME 10, ISSUE 9

## Fr. Robert's Remarks



FR. ROBERT MANSFIELD,  
SSC

Greetings, The Lord be with you!

A week ago, on the Nativity of the Blessed Virgin Mary (September 8th) Queen Elizabeth died after more than 70 years on the throne. Among other things, she was Queen of Canada. Immediately on her death, she was succeeded by her son and long-time heir apparent,

Charles—now King Charles III.

The Queen is dead; Long live the King!

I have been grateful for the word and concept of 'succession'. There are many times that one hears that 'Oh, so and so was replaced by N.' I suppose that there are situations where that may be true but I cannot but think that they are degrading situations where persons are treated as workers in a hive or an ant-hill. As I write this, I think of C.S. Lewis' paper *Notes on the Way*, published in *Time and Tide*, Vol. XXIX (August 14, 1948) and later as *Priestesses in the Church in God in the Dock*.

(Continued on page 14)

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## Fr. James A. Chantler: A Sermon for the Twelfth Sunday After Trinity



FR. JAMES A. CHANTLER

Today's Liturgical Gospel : the account of Christ healing the man suffering from deafness and a speech impediment, is found only in St. Mark's Gospel. I mention this because many, if not most, of Our Lord's miracle stories are found in more than one of the Synoptic Gospels. There are other things about the miracle recorded in today's Gospel that, while not totally unique, are remarkable. I would begin by pointing out that Jesus often performed His miracles in plain sight of all that were present. This would, of course, serve as a demonstration of His Divine Power but I suspect it was, primarily, to emphasize what He taught in His *Sermon On The Mount* :

“Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven” (Matthew 5 : 16)

Why then, in this instance, did He choose to take the man aside and minister to him privately or at least semi-privately? I think it was to teach a perspective on this lesson which some might find to be a contradiction but a perspective which I find to be complimentary to Jesus' teaching about *letting your light shine*: the other side of the same coin so to speak.

My understanding of this passage leads me to think that Jesus is teaching that glorifying the Father does not include showing off or violating the privacy of those being ministered to :

*Fr. James A. Chantler: A Sermon for Trinity12*

that would not be service well pleasing to GOD. Why I came to think that Jesus is using this healing miracle to teach us this comes from a further examination of His *Sermon On The On The Mount*, this time (Matthew 6 : 1 – 4):

Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in Heaven. Therefore when thou doest thine alms do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have the glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret and thy Father which seeth in secret shall reward thee openly.

THE MESSAGE  
IS THAT  
WHATEVER YOU  
DO : DO IT TO THE  
GREATER GLORY  
OF GOD

In both passages the message is that whatever you do : do it to the greater glory of GOD. If it is in secret it can't be because it can't be because you don't want to share the Good News or the Gospel and if it is in public it can't be to gain attention or accolades for yourself. If your intention is to glorify the Father He will bless you and keep you always.

As the news concerning the man healed by Christ became better known it astonished those who heard of it and they were moved to say 'He has done all things well.' This prompts us to examine the outward signs employed by Christ in working the miracle of healing. We see Jesus using outward signs : touching and the use of spittle, to heal the man and it reminds us of what we've learned in studying the Catechism's section on the Sacraments. These outward signs, of themselves, have no power to heal but by Jesus' blessing and the power of the Holy Spirit they become the outward and visible signs of an inward and spiritual grace by which Jesus Christ the Great Physician and High Priest heals the man He'd taken aside in today's Gospel. Jesus is the source and foundation of the Sacraments. The ministrations of Christ continue to this very day through the Sacrament of Ordination where men are set aside in a most solemn manner to be the servants of the servants of GOD acting in His Name.

Finally I'd like to point out to all of us, whether we are set apart by ordination or not, that before Jesus ministered to the man suffering from speech and hearing difficulties He looked to Heaven seeking the GOD the Father's blessing: wishing only to do His will and to glorify Him. This should always be our purpose, dear brethren, that whatever we do, whatever our calling is, we do all to the glory of GOD. Amen.



## *Bonnie's Reflections: BEING MOVED*



BONNIE IVEY (& LAD)

St. Paul wrote letters to the congregation of the church in Corinth, guiding the new believers in the practice of their faith. He also wrote to correct disorderly behaviours that were happening. Many of the people had formerly been pagans, worshipping a multitude of deities which were honored in their

city. He reminds them that in their former life as pagans they were LED to worship mute idols, “in whatever way you were led.” The Greek word he used for “led” was also used to describe leading an animal around or leading away a prisoner under restraint. What was involved in pagan practices that had such power to attract?

Each temple presented a feast for the senses. There would be impressive architecture or natural setting, such as a well or a grove of trees. There was music and chanting; the sweet smoke of incense rising through columns of light. There was an idol, sometimes much larger than life size. We are used to seeing ancient statues in museums as bare white marble. Modern research has revealed the surfaces of these images to have originally been painted in rich natural colours. The peak of the worship service would involve the sacrifice of fruit, grain, birds or animals. The god or goddess would be implored to accept the gifts and grant the desires of the worshippers. The scent of burning offerings would fill the nostrils of the people.

Afterwards there would be a communal meal in the temple’s dining area. It would be livelier than modern coffee hour after church. Wine was served with a full-course meal, and sometimes people would get carried away in their behaviour. St. Paul rebukes the Corinthians for transferring their former jolly customs over into their Christian gatherings. Greedy people would empty their plates before others had even been served, and others were getting drunk. Let us hope he was referring to a gathering after Mass and not the Holy Communion itself!

In the Protestant church in which I grew up, Holy Communion happened three times a year. There were silver plates handed around, on which were piled little cubes of white bread, one for each person. Then round trays with holes were passed, each hole filled by a tiny glass of grape juice. The minister reminded us to “Retain the elements in your hands until everyone has been served,” perhaps a nod to St. Paul’s rebuke of the greedy Corinthians.

We were each his or her own priest, so to speak, administering to ourselves the bread and juice, those reminders of what happened long ago. I can still



## *Bonnie's Reflections: BEING MOVED*

remember the clinking glasses being gathered up and set aside for washing. The exercise was devoid of any sense of receiving anything. Until the choir began to sing.

**Here O my Lord, I see Thee face to face  
Here may I touch and handle things unseen.**

Here may I lay aside each earthly load  
And all my weariness upon Thee lean...  
...Feast after feast thus comes and passes by,  
yet, passing, points to the glad feast above,  
giving sweet foretaste of the festal joy,  
the Lord's great bridal feast of bliss and love.

That hymn acknowledges the longing of the participant to be at one with the God one hopes is really present. Yet it speaks in the language of modern, material thought. This is bread and grape juice. It reminds us that once, two thousand years ago, Jesus used bread and wine to represent his life, his body and blood, that would, before another day had passed, be offered to the Father upon a Roman cross. That was long ago, but the hymn looks forward to a bridal feast in Heaven. How far into the future is that event set? Meanwhile in this moment we are having our individual, intellectual, and maybe emotional, experience of an idea. We might describe that moment as NUMINOUS. We feel something. But is this the presence of the Lord, or just the awareness of our own longing?

Worship services can engage our intellect and our senses while leaving our spirits untouched. It is too easy to mistake the effects of particular musical chords, or lights, scents, or liturgical movements, for the NUMINOUS, that is, the awareness of the presence of God. Some church bodies have worship leaders whose music choices are designed to **move** the congregation to that encounter. The process is described as being like flying a plane. At first there are attention-getting, light songs in the slow roll down the runway, then the music quickens to take the participants up, with rich soaring melodies meant to bring them to a peak of enjoyment, then gently the song leader brings the level of excitement down. The "landing approach" is quiet but emotionally intense. The second-last song, slow and intensely personal, often brings people to tears. The pastor invites the congregation to seek prayer and personal counsel if needed and makes the announcements about next week's service. A bright peppy song now clears away the deep emotion. Everyone takes a deep breath and leaves happy. Then next time, the people come, seeking the Lord **along with that pleasant emotional shot in the arm. It is very seductive.**



## *Bonnie's Reflections: BEING MOVED*

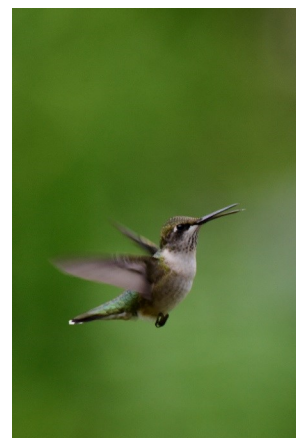
Our faith teaches that we are, in the Eucharist, actually participating in the eternal offering of Christ's body and blood which once happened, and now is eternally happening. The sacrifice of the Lamb of God, and Christ's Bridal Supper, are the same. They occurred in both past and future, and are eternal, that is, outside of time.

"I waited an eternity for the bus," someone complains, using "eternity" to mean "a very long time." But eternal means "outside of time". God made time. He is not under its control any more than a person is controlled by a wristwatch. "Look! I can change the setting of my watch!" says the Watchmaker. He holds Time itself in his hand. Therefore we believe we are given access to that Heavenly event when we are kneeling before the altar to receive our Communion. We are limited to experiencing life minute by minute, but are sometimes afforded a brief experience of eternity and of the presence of the Watchmaker. Jesus said he would be present with us "always."

My husband and I experienced such a moment at our wedding, so long ago. There was a balcony at the back of the church, from which a soprano soloist sang during the preparation of the elements for the Nuptial Communion. Her silvery voice filled the place, and the presence of the Lord was strong as she sang,

Let all mortal flesh keep silence, and in fear and trembling stand  
Ponder nothing earthly minded, for with blessing in his hand  
Christ our God to us approacheth, our full homage to demand

The air seemed to be filled with angels, pressing close, and the priest bowed trembling at the altar until the hymn ended. We never forgot the power of Christ's presence at that moment when eternity reached into the now.



*Fr. David Marriott, SSC: The Africa Appeal?*



*Republic of  
Cameroon*



*République  
Démocratique  
du Congo*



*Republic of  
South Sudan*



*Republic  
of Kenya*



*Rwanda*

**What is happening with the Africa Appeal?**

Father Mansfield has kindly offered space in this newsletter for a summary of what has been happening in the dioceses with which we have been working.

In **Congo**, Bishop Steven wrote that the school fees for the three children were due: we have been able to send these fees, thanks to your donations. The Parish of St. François d'Assise in Mosho are hoping to replace their old wood frame building with a concrete building on the same site. The parish has installed a foundation for the walls around the old building. We hope to have funds for this, possible from the St. Columba Society funds later in the year.



In **Eastern Congo**, Bishop Lameck Mtundu writes to say that as the violence in the area has subsided somewhat, people who had fled from their villages have now been able to return home. As the parishes are now able to function again, there is an urgent need for funds for roofing sheets, to replace those that have been damaged. Again, we hope to be able to help with this in the fall.

Bishop John Ndegwa has had a very busy time this summer: he writes, 'We thank the Almighty God for enabling the Missionary **Diocese of Kenya** to hold both a graduation for 6/7 aspirants who were on their first

## *Fr. David Marriott, SSC: The Africa Appeal?*

level of minor seminary as well as ordination of 4 deacons to priesthood on 28th August 2022 as prayerfully planned.



CONGREGATION IN NAIROBI FOR THE



FOUR NEW PRIESTS, NAIROBI

Now the aspirants can continue offering their services at the Altar as Altar servers, service leaders and Catechists with confidence as they seek the Will of God in their lives regarding higher calling of priesthood.

The new priests are now equipped to feed their flock with the food of heaven within their local settings.'

With help from the Archbishop and Mrs. LeAnne Dickey, who was traveling to Nairobi with her husband, we were able to send a quantity of 'holy hardware' to Georgia USA, to be taken to Nairobi in 'excess baggage' on their flight! Most of the items sent had been accumulated over the years by Scott's late father, and warden at St. Bride's, George Ferguson. Bishop John continued: 'Our main aim of writing to you and the Church in Canada, is to express our heartfelt thanks for the support you granted to this missionary Diocese without which all the above could not have been achieved, we are grateful for the support of Holy hardware, linen and vestments, some which we already have and some which we shall receive in future. We appreciate the gifts from you, Scott Ferguson and the Church in Canada which we, on



DIOCESE OF KENYA MISSION

## *Fr. David Marriott, SSC: The Africa Appeal?*

behalf of the new priests, missions and the Diocese in general truly appreciate. May God truly bless all of you.'

In **Rwanda**, Fr. Chadrack told us that the government had given one parish a limited time to repair the roof of the church, for which we sent funds. In August, he wrote: 'we are very sad and we don't know how to explain the situation. one of our workers who were roofing our church building fell down 12 feet down while roofing our church building. We have been stopped from continuing the roofing as the process of investigation continues.' Pray that the worker makes a full recovery, and that the work can continue.

In **Cameroon**, Bishop Alphonse has had difficulty because of unrest and increased crime in the city. In July, he wrote: If you can imagine, last Thursday, there is a public cyber-café with many people where there was a bomb explosion, 3 people lost their lives in the city center. Two weeks ago in a snack bar in the city centre, in a commercial district of Yaoundé, Essos, the armed men with 5 pistols destroyed this large bar and more than 15 people died of gunfire. The investigations continue without a way out.' We are awaiting the full reports from the bishop concerning the progress on the security wall and the health centre.

**South Sudan:** Also in July, Bishop Garang wrote this: 'I am sorry to report to you that we received continuous heavy rains this month which has caused more flooding and has displaced people and destroyed crops. As a result, water borne diseases and starvation are affecting the displaced persons. Therefore, I am sending you an appeal to pray for the affected populations and to make the needs known to people or organizations who could be of assistance. It is our prayer and hope that the Lord will touch the hearts of the people you will be talking to so that they give generously towards assisting the affected people who are at risk of starvation and diseases.'

Of course, the problem is greater, as most people in the villages have no means of managing the journey to any health care facility: this is from 'Médecins sans Frontières', 'In the world's newest country, three out of four people have no access to basic health care. Women and children bear the brunt of this neglect: many women do not survive pregnancy or childbirth, and children die from preventable diseases and malnutrition.' (<https://www.doctorswithoutborders.org/latest/aweil-hospital-south-sudan-focused-most-risk>)

'But he, (the lawyer) willing to justify himself, said unto Jesus, And who is my neighbour?' (Luke 10.29)

*The Africa Appeal is an outreach project of the Traditional Anglican Church of Canada (TACC) administered by the parish of St. Bride of Kildare & the Society of St. Columba of Iona. Along with traditional Anglicans in the USA, Australia, and the UK, it supports churches in the Democratic Republic of the Congo (DRC), Cameroon, South Sudan, Kenya and Rwanda. These fast-growing churches are members of the Anglican Catholic Church (ACC) - Original Province, a worldwide communion of traditional Anglican Churches. Funds collected are used for clergy support and various projects developed and run by Bishop Steven Ayule-Milenge (Congo), Bishop Wilson Garang (South Sudan), Bishop Alphonse Ndutiye (Cameroon), Bishop John Kamande Ndegwa (Kenya) and Father Shadrack Niyibizi (Rwanda).*







## *Fr. David Marriott, SSC: The Africa Appeal?*

### **How to support these churches:**

There are no deductions from money received by the Appeal; the full dollar amount is sent to Cameroon, Congo, South Sudan, Rwanda or Kenya. Administrative costs, eg, money transfer fees, are paid from gifts received for this purpose.

#### **In Canada**

The Parish of St. Bride

By  **PayPal** see <https://www.parishofstbride.com/africa-appeal> or by cheque payable to the Parish of St. Bride and sent to The Parish of St. Bride, 10125 - 276 St., Maple Ridge, V2W 1R5

*Please make a note that the funds are for the Africa Appeal on the front of the cheque. Tax receipts will be issued by the parish.*

#### **In the USA**

The St. Paul Missionary Society, The Anglican Catholic Church, PO Box 5223, Athens, GA 30604

#### **In Australia and New Zealand**

#### ***Anglican Catholic Church Missionary Diocese of Australia and New Zealand Appeal Fund***

By cheque made out to: ACC (OP) DAT and sent to

Missionary Diocese of Australia and New Zealand  
C/- 5 Fallow St  
Chermside West, Qld. 4032 Australia

*If you intend the donation for a special ACC (OP) project, please let us know, so we can designate it accordingly.*

By Direct Deposit to:

Anglican Catholic Church (OP) Diocesan Administrative Trust  
or ACC (OP) DAT (for short)  
BSB 034-064  
A/c 335868

*Please note the intentions for the donation on the direct deposit details.*

*Please be aware that given the current Australian Law situation, we are unable to offer any tax deductible receipts.*

#### **In the UK**

Cheques should be made payable to Anglican Catholic Church - Diocese of the United Kingdom and marked on the back "Mission". If you would like to designate a particular county please indicate which one. Mail to: Diocesan Treasurer, ACC Diocesan Office, St Nicholas House, 42-48 High Street, Lydd, Kent TN29 9AN.

## *Fr. Arthur Stanton: Life And Death*

“He said, Young man, I say unto thee, Arise. And he that was dead sat up.”-  
S. Luke vii. 14, 15.

IT was at the gate of the city. Don't you forget the gate. It is significant. The gate is always significant. When you go out of London for your holiday you always pass the cemetery outside the gate. I don't think you can go by any railroad out of London without going past a cemetery. The cemeteries form a kind of ring all round London. We are in the midst of the dead. And if we cannot go out, we cannot come in. It is the same thing. We go out through the gate, and we come back through the gate. I wonder, dear brethren, when you go out of London and pass the cemeteries, whether you ever say a prayer for those who lie buried? Why not? Why not just make the Sign of the Cross and say: “Grant them, O Lord, eternal rest; and let light perpetual shine upon them.” Mind you, it would be a very good thing to do. Take the hint.

Nain was very beautiful. It was situated in the fertile plain of Esdraelon with its olive yards and its fields of waving corn. Beautiful Nain of the beautiful valley of Esdraelon. Death so often seems at least to lie among beautiful things. As you come along, you see the little village churchyards—the sweet little English churchyards—the like of which there are none on the whole continent. The beautiful little church-yards! Beauty and death, death and beauty. Nain!

But I am not going to speak to you this morning about the pathos of the story which the Gospel puts before us. The only son of his mother, and she a widow, and he a young man! Death must always be pathetic. The Gospel would be so much the poorer if we left out that sweet little verse of bereavement, “Jesus wept.” The eagle comes back to its nest, and finds the nest gone; and we go back to our homes and find our homes going, going, gone. There is only one home that lasts for ever, and you know what that is: “An house not made with hands, eternal in the heavens, whose builder and maker is God.” (See 2 Cor. v. 1, and Hob. xi. 10.)

That is the home not made with hands. But what I want to emphasize this morning is the Lord and Giver of life meeting death. The Lord Jesus meets death. I want you to see this and to take it into your heart, for the Lord Jesus is the only One that can teach us anything about it. There are such wise people in this world of all sorts and kinds, but they never can tell us what happens just the other side of the grave. Even the most infallible bishop in the world cannot tell us anything of that secret we most want to know, what happens just the other side of the grave. There is so much theology written, and so much controversy, and so much that is declared by Parliament, for which you and I care nothing at all whatever, but there is one thing we *should* like to know: What does happen just the

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GOD.”

## *Fr. Arthur Stanton: Life And Death*

other side of the grave? There hangs the curtain, the great Sanctuary curtain at the end of life, and we cannot lift it up and peep the other side. However powerful may be the infallible authorities of the Church, they cannot lift up the curtain and say what is there. There is only One, and He is the Author and Giver of life, the beginning and the ending, and Alpha and Omega, the One who holds the book in which all our destinies are written, the One alone who can break the seal, the Lion of the tribe of Judah, the Blessed Saviour Himself. For you see He is the doctrine of the dead. Just as you can say the whole Gospel is contained in J E S U S-five letters-so we can say that the whole doctrine of death is contained in Him who is the Resurrection. He alone can be a doctrine. Jesus is the doctrine of death, He who is the Resurrection. But, not only is He the doctrine of death, He is the life. "I am the Resurrection and the Life." (S. John xi. 25). He is the Beginner of life, the End of life, the Author of life, the Sustainer of life, the Joy of life, the Meaning of life, the Reason why we were born. Our destiny is to be in Him who is the Resurrection. And Martha said, "I know that my brother shall rise again." (S. John xi. 24) Well done, Martha, that is quite right. It is not quite enough. The doctrine of God goes to the infinite, "I know that my brother shall rise again." Yes, yes, that will do, but: "Whosoever liveth and believeth in Me shall never die. Believest thou this? "Ah ! if you in the congregation this morning believe this, it is the Holy Ghost that has put it in your heart. No such teaching ever came from earth. It is from heaven. "He that believeth in Me shall never die."

And so, mind you, God is always the illustration of His own doctrines. So let the angel come and take us by the hand. Come, angel of death, take me by the hand, lead me to the tomb, the tomb which has consecrated the whole world. Let me look. What did the angel say?" Come, see the place where the Lord lay." (S. Matt. xxviii. 6) The Lord lay? "Should not you say, " where the Body of the Lord lay"? You must not correct an angel, because he is an intelligence; he cannot make a mistake, a mistake like that. No, he is right, "Behold the place where the Lord lay." I may try and smooth down to you the doctrine of death, but the Lord Jesus takes away the sting altogether.

Simply to His grace and wholly  
 Light and life and strength belong,  
 And I love, supremely, solely,  
 Him the Holy, Him the Strong.

The Lord Jesus, the Giver of life, three times meets death:—

First of all when He raised Jairus's daughter. She was only just dead, just passed away, as you would say, wouldn't you? Passed away. Where? That is the mystery. At any rate the Master took her by the hand and said: "Maid, arise." (S. Luke viii. 54.) And her spirit came back again. Where did it come from? It heard Him. It came back. She was only just dead. But He called the spirit back. He said, "Give her something to eat."

Well, the next time is the case before us, the Gospel for to-day. There the young man

"HE THAT BE-  
 LIEVETH IN ME  
 SHALL NEVER  
 DIE."

## *Fr. Arthur Stanton: Life And Death*

had been dead, I suppose, twelve hours. He had been carried out to be buried, so I suppose he had been dead twelve hours. If you have read the *Dream of Gerontius* has your heart and soul ever melted away into the unknown in the spirit of that poem? Where had this spirit of the young man gone these twelve hours? I do not know. I cannot tell you any of these secrets. All I know is that the Lord and Master said to the funeral cortege, “Stop!” And all dissolution stopped in a moment before the Lord and Giver of life—the movements of disintegration held, and He said to him, “Arise, get up.” And he sat up. Where did his spirit come from? Do you know? I don’t know. Oh, how we keep on wondering! It is what we are always wondering. When we bury those we love, that is our wonder. We look on the ground, and we say, “Well, I wonder, I wonder where are they now? Where is she? Where is he? Oh, dear! oh, dear! what a wonder it is!” He came back. Isn’t it splendid? The Master is splendid.

THAT IS OUR  
COMFORT—THE  
MYSTERY OF  
DEATH—THE  
WHOLE THING IS  
IN HIS KEEPING,  
HIS KEEPING.

Well, then, there is the third time, in the case of Lazarus. There the man had been dead four days, and dissolution, disintegration, was far advanced—four days! Where had his spirit got to then? How far had his spirit gone then, four days after he was dead? What do you think? How far had the spirit gone? The Lord stood at the tomb, and He called with a loud voice, and His loud voice echoed through the tomb of eternity. Do you think there was any corner in the infinite, in space, that did not resound again and again to that Voice? He filleth all things, whose Name is Jesus, the Name above every other Name. All things in heaven and earth and underneath the earth bow at that Name. He filleth all in all, was Lord over all souls, all bodies, all spirits. Four days dead! “Lazarus, come forth.” And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, “Loose him, and let him go.” (S. John xi. 43, 44.) And they loosed him, they loosed him from the grip of dissolution and let him go. “The voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades. The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.” (Ps. xxix. 7, 8.) That is our comfort—the mystery of death—the whole thing is in His keeping, His keeping.

Last of all, dear brethren, you and I who still live have got to co-operate with death. You must not take him as the enemy, you who believe, you must co-operate with him, make him your friend and co-operate with him. We must lay our dead to rest with sorrow, faith and love. It is sorrow. Oh! it must be sorrow to lose our dear ones from the home. But our home is in heaven. We must believe, “He that believeth in Me hath everlasting life.”

If you love those you lay to rest—if you love them, mind you, love must be crowned by union, and He who gives you the love of the heart will crown you,

## *Fr. Arthur Stanton: Life And Death*

and there is no crown but in reunion. And if you were to ask me: Shall I meet the one I love again? Yes, I say, I know you will. Are you quite sure? Yes, quite sure. Why? Because you love her, that is why, because love always ends in reunion. So we must co-operate with death. I tell you what we must do: we must take the dear body and wrap it round with linen, cross the arms over the chest, put the crucifix round the neck, bury the dear body in God's earth facing the rising sun. There is a beautiful end-facing the rising sun. Take care about that. Under-takers and people who do not care two pence about this sort of thing, they will deceive you. You take care it faces the east, the rising sun. All our graves down at Working face the east-the rising sun. Till when? Till the Lord comes with all His saints. "Until the day break, and the shadows flee away." (Song of Sol. ii. 17.) Just as of old they prepared the altar, they put up the stones, they caught the victim, they dug the trench, they piled on the wood, and laid the victim on the wood, and then waited, and the fire came down from heaven, so we prepare our dead and lay them to rest in dear old mother earth, and we wait for the Lord to come with all His saints, until the morning breaks.

I hope this has been a Gospel to you. I like always to preach to you about the dead once. I like to hold up the gates of life against the gates of death, for the Lord Jesus Christ has turned death into our life, for He died and by His grave has consecrated the whole earth.

How can I cease to pray for thee? Somewhere  
 In God's great universe thou art to-day.  
 Can He not reach thee with His tender care?  
 Can He not hear me when for thee I pray?  
 What matters it to Him who holds within  
 The hollow of His Hand all worlds, all space,  
 That thou art clone with earthly care or sin?  
 Somewhere within His ken thou hast a place,  
 Somewhere thou livest and hast need of Him,  
 Somewhere thy soul sees higher heights to climb,  
 And somewhere still there may be valleys dim  
 That thou must pass to reach the hills sublime.  
 Then all the more because thou canst not hear  
 Poor human words of blessing will I pray.  
 O true, brave heart! God bless thee, whereso'er  
 In His great universe thou art to-day."

At Mass this morning pray for the dead.



HOW CAN I CEASE  
 TO PRAY FOR THEE?  
 SOMEWHERE  
 IN GOD'S GREAT  
 UNIVERSE THOU ART  
 TO-DAY.  
 CAN HE NOT REACH  
 THEE WITH HIS TEN-  
 DER CARE?

CAN HE NOT HEAR  
 ME WHEN FOR THEE I  
 PRAY?

### *Fr. Robert's Remarks*

Over the years, I have heard the sentence, 'He was replaced by so & so' used of clergymen who have been transferred or retired and I have heard it used of persons in the secular workplace who have been dismissed, chosen to leave, or retired. The notion that they are to be replaced bothers me.

Persons are not just interchangeable regardless of whether they do the same work. It has been so interesting to watch or participate in a parish or a workplace when someone new arrives. Things may improve—or not. The 'job' might be done equally well—or not. But the impact of the person will be felt and no two are the same.

I should think that King Charles would find the notion of replacing his mother on the throne to be rather abhorrent. With help of God and through our prayers, Charles will have to find his own way and endear himself to his people. We have prayed for Elizabeth for all these many years. Let us do the same for her successor, King Charles.

I have been reflecting a bit on the Royal Anthem (see page 16 of this issue). We sang the first verse as *God save our gracious Queen* for Elizabeth, regularly, in school along with praying The Lord's Prayer when I was young.

There is some interesting material in the rarely heard second and third verses—enemies being scattered, politics confounded, knavish tricks frustrated. There is the firm reminder that it will not be our politics or political systems that will save us, but only God.

The third verse speaks of God's 'choicest gifts'. What are the 'choicest gifts' that God gives us but the gifts and the anointing of the Holy Spirit? With those gifts of the Spirit poured out on him, both in general and also specifically for the task ahead, may Charles III like Hezekiah of whom we read this morning at Morning Prayer, do "that which was right in the sight of the Lord, according to all that David his father did." (2 Kings 18.3) "And ever give us cause / To sing with heart and voice/ God save the King."

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Please pray for each of our congregations, clergy, and people, and the communities wherein they reside and live out their Christian calling and commitment.

Please pray for the preparations for and our upcoming Synod at Queen of Apostles Renewal Centre in the first week of October, for those who will be traveling to the Synod, and for our presenter, Bishop Scarlett.

May God bless you and keep you!

More next month.

**R+**



## *From the Parishes*

### **The Mountjoys at St. Mary's., Chapleau**

On Thursday, August 18th, Fr. Robert & Joyce Mansfield with Barley travelled to Chapleau. The goal was to be there for a Service of Holy Baptism followed by the Holy Eucharist. By late afternoon we were there and set up.

Those being baptised were four siblings, Rose Elizabeth, Susanna Grace, Phineas David, and Daniel Peter Mount-joy. Present also were their parents, Simon and Mary Lynne, and their Grandmother Bonnie Ivey.

Following the Service of Holy Baptism was the Eucharist for Trinity IX.



THE MOUNTJOY FAMILY FOLLOWING THE BAPTISM : (BACK L TO R) SIMON, MARY LYNNE, ROSE, SUSANNA (FRONT L TO R) DANIEL, PHINEAS (WITH THE FAMILY DOG BETWEEN AND LAKE WESHAYGO AS A BACKDROP..)

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*EUNTES IN MUNDUM UNIVERSUM*  
GO YE INTO ALL THE WORLD

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## *The Royal Anthem*

God save our gracious King  
Long live our noble King,  
God save The King:  
Send him victorious,  
Happy and glorious,  
Long to reign over us:  
God save The King.

O Lord, our God, arise,  
Scatter thine enemies,  
And make them fall:  
Confound their politics,  
Frustrate their knavish tricks,  
On thee our hopes we fix:  
God save us all.

Thy choicest gifts in store,  
On him be pleased to pour;  
Long may he reign:  
May he defend our laws,  
And ever give us cause  
To sing with heart and voice  
God save The King.

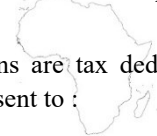


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